Angelic Co-operation in Social Reform

GEOFFREY HODSON

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By
GEOFFREY HODSON

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Readers of this pamphlet who are not familiar with theosophical teachings may well regard the two ideas expressed in its title as representing two extremes of thought. Angelic beings suggest mysticism and spiritual experience, while social reform suggests practical activity. The purpose of this publication is to show that these two extremes can meet, and furthermore, that the conception of their meeting is directly in accord with the progress of human thought today.

The present age is marked by the discovery of the forces of Nature and their employment by man, for the pursuit of knowledge is the keynote of the age. Foremost in this search are the men of science in every land, and their search is leading them away from the materialistic and toward the transcendental outlook. The mechanistic view of scientific phenomena is being discarded, and the method of explaining them by the construction of models has come to be regarded as a hindrance rather than an aid to understanding. In one generation physical science has turned its back upon the mechanistic view and upon such models.

Within the memory of many, the foremost men of science were proclaiming that in matter was to be found the promise of life. Later that dictum was reversed. The atom as a material particle of which the whole universe was built, was itself found to be capable of further subdivision. The ultimate unit was discovered to be an electrically charged particle to which was given the name "electron," a unit of force vibrating in the aether. Now even the electron is being doubted, for recent researches have demonstrated that the electron has no con-

tinuous existence. It appears, disappears, and reappears continually. So rapid is the process, however, that the illusion of permanence is produced. Today, therefore, this apparently solid world of ours is not regarded as either a material or a permanent world at all. It is a concentration of vibrating energy, a focal point of power amid a universe of flowing forces.

Similarly in physiology the brain is no longer regarded as a satisfactory model of the mind, a mechanism of concrete particles which constitute the whole machinery of thought. The brain is now regarded as an instrument, thought the power which drives it.

Of the nature and origin of these forces science as yet says little, but the movement of scientific thought is away from the concrete and toward the abstract, and is parallel with the evolution of human intelligence which also is away from the analytical and concrete and toward the development of the faculty of synthetic and abstract thought. As an illustration of this, the idea is beginning to dawn that time itself is typical of the kind of material of which the physical world is built. In probing external phenomena to their depths the scientist and mathematician fall back upon symbols and equations as the only means of expressing their discoveries. The substance has melted into a shadow; only abstract mathematical equations and flowing forces remain.

What is the next step likely to be? The latest pronouncements show that certain men of science are beginning to postulate mind as the ultimate reality. Matter is being regarded as a manifestation of force operating under natural law; and of that law Sir Arthur Eddington of

Cambridge University, England, says: "It is perfect and unbreakable, worthy to be associated with the mind of God." He has also stated publicly that it is now possible for a scientist to be a man of religion. From this we see that as truly as the mystic, the scientist is following a light, and his quest is leading him away from the seen to the unseen world. Sir James Jeans in his recent book "The Mysterious Universe" states that to him the universe looks less like a great machine than a great thought. Concerning the Thinker, he states that universal thought processes are mathematical and goes to Pythagoras of old for the immortal phrase which sums up and expresses the results of his researches: "God geometrizes."

The next discovery following that of universal mind may very well be that of the existence of those individual, natural intelligences called in the East "devas" and in the West "nature spirits" and "angels." These have been known to seers of all ages as embodiments of the major intelligencies of the universe and agents of the Divine Will, who control and manipulate the hidden forces of the natural world.

The unique contribution of The Theosophical Society to modern thought consists in giving to the world the results of investigations, such as those of the modern scientists referred to, which have been pursued since the earliest days of human life upon this planet. Theosophy itself consists of a body of basic truths concerning the material and spiritual worlds, their inhabitants, and the purpose of the Divine Will in creating them. An unbroken succession of investigators have delved in these and other problems since

the beginning of human life on this earth. The results of their work have been preserved and constitute a vast accumulation of knowledge which is gradually being made available today, partly by the illumination of the mind and intuition of leaders of human thought, and partly by the publications and activities of the Theosophical Society and kindred movements. From this source each man may take that portion of the Divine Wisdom which he himself is able to grasp and to interpret. In the study of Theosophy each man must be his own interpreter; each must provide his own illumination. The views here put forward are not necessarily those of all members of the Theosophical Society. For the purpose of this thesis, the author has extracted from the teachings of Theosophy, as he understands them, a number of fundamental ideas which would appear to be pertinent to the subject under consideration.

One of the most fundamental of all is the idea that behind all the differences and diversities of material form there is the one Life. That Life finds its expression through natural forces, controlling which there is one law, perfect and unchanging. Behind the law there is the one Mind—the Mind of That which is the Creator, the Sustainer, the Transformer of all Worlds and the spiritual Parent of all men. The answer to the question as to what is behind the One all-pervading Mind of the universe can best be given by quoting an Eastern Scripture, in which the Logos is made to say: "Having permeated this universe with a fragment of Myself, I remain." (Footnote: The Bhagavad Gita.) Behind the Immanent is the Transcendent Logos,

partly manifest through the Immanent, now being "discovered" by the scientist as the forces of Nature.

Electricity and magnetism, for example, are manifestations of the Divine Immanence, aspects of the power of God. Theosophy has two great and specific contributions to make to scientific thought, one concerns the occult method of research, by means of extended vision and the other is knowledge of the existence of intelligent beings evolving and working in association with all natural forces and laws, whose existence is revealed by trained positive clairvoyant investigation. In the East these beings are called "devas," a Sanscrit word meaning "Shining One," and aptly describing their appearance, for their bodies are built of self-luminous material. In the West we know them as angels, and meet them in the Bible as Messengers from God to man, visiting him at special times of individual and national crisis and displaying powers over the natural forces which the normal man does not as yet possess.

Man differs from the angels in that he is associated with the material and form side of existence, while they belong to the life and force side of manifestation. They may be thought of as the engineers of the Logos, controlling and guiding the activities of the forces of Nature. To them the Sun is the heart and source of all power and life. From that heart, the energies which are the life "blood" of the solar and planetary body of the Solar Logos are continually outpoured and as continually withdrawn. He breathes out, His power flows to the very confines of this system and the material universe appears. He breathes in and His power is

withdrawn. So rapid is this fundamental process that the illusion of permanence is produced. Science is on the verge of accepting this great fact; for, as previously mentioned, it has discovered that the atom and electron have no permanent existence; they appear, disappear, and reappear continually.

This outbreathing and inbreathing of the solar life and energy is rhythmical. The one major rhythm of the solar system consists of numerous sub-rhythms or frequencies. The difference in the appearance of material forms is the result of a difference in the vibratory frequency of the force of which the form is a product. The solar heart pulses and establishes throughout all worlds that rhythm on which all other rhythms and time periods are based.

Amid this mighty display of rhythmically outrushing and returning energy live and evolve the two great races of the children of the Sun—the angelic and the human hosts. Side by side as neighbors in the solar fields of space they are evolving; side by side they are working for the fulfillment of the Divine Will, though all unconsciously so far as most human beings are concerned. The whole system is moving unceasingly toward an ideal which is the perfect material manifestation of an archetype within the Creator's mind.

The central motive of this pamphlet is that the time has now come in the evolution of the human race, when cooperation between angels and men in the fulfillment of the Divine Will may become conscious on our side, as it has always been on theirs, and the author now desires to show how this result may be achieved.

Man, himself, is a manifestation of that

One Mind by which all creation is ordered and controlled. By virtue of his participation in that One Mind he can perceive, contact and direct the hidden forces of Nature and the intelligences associated with them. The thought power of man is Divine thought power, for there is but One Mind. Rightly employed, man's thought is more powerful than any natural force. Greater still than thought, is will, and when these two are combined and used with wisdom man begins to foreshadow that omnipotence, omnipresence and omniscience which one day will be his.

As Mr. H. G. Wells has said: "All this world is heavy with the promise of greater things, and a day will come—one day in the unending succession of days—when beings, beings who are now latent in our thoughts and hidden in our loins, will stand upon this earth as one stands upon a footstool, and laugh, and reach out their hands amidst the stars."

The poet has also expressed this idea:

"We are the music-makers
And we are the dreamer of dreams,
Wandering by lone sea-breakers
And sitting by desolate streams;

"World-losers and world-forsakers,
On whom the pale moon gleams;
Yet we are the movers and shakers
Of the world for ever it seems."

If then, in addition to his own interior power of thought and will, man will ally himself with the intelligent agents of the forces of Nature—the angels, the devas, the shining ones,—his power and effectiveness will be enormously increased. Before that combination of hu-

man and angelic influence all evil must melt away. By it, disease may be banished from our earth and man may become a mighty magician, a healer, and a source of spiritual power and upliftment to all his fellow men.

Consideration of this possibility of the mastering of the forces of Nature and the cooperation of the angelic host, brings us directly to the great science of the occult, one purpose of which is to study these hidden forces and to learn to cooperate with the beings associated with them. This should not be difficult in a country like America, where so much attention has been paid to the hidden powers of man, especially to his powers of thought and will and their employment in the development of character and the achievement of material success. Far wider powers may be gained, however, and more permanent results achieved by cooperation with the angelic host.

In the use of this knowledge, it is of the first importance that whoever employs it must be selfless and pure. There is a great danger to those who seek to violate the sanctuary of Nature for personal gain. This is magic of the first order; safe, if used in the service of others; deadly if used for selfish ends. The service of the world is the only permissible motive for the employment of man's hidden powers, the forces of Nature and the beings associated with them. Full success in spiritual unfoldment and safety among the forces of nature is ensured to those whose sole motive is that of selfless service, who have developed dispassion and non-attachment to all material things. Self forgetfulness is the basis of all true occult science.

With this warning we may proceed to consider the nature of the angelic beings with whom we hope to work. They are normally invisible because they live in a dimension which is beyond the range of normal human consciousness. The matter of which their bodies are built is self-luminous but its light is beyond the violet end of the visible spectrum of the physical world. The angels and the world in which they dwell are all about us but out of our perspective and beyond the range of our normal sight. By opening our minds to their existence and by endeavoring to cooperate with them in all our efforts for the service of others, we can gradually awaken the higher powers of perception necessary to bring them within our perspective.

Their forms are built upon the human model, though the outlines are less clearly defined and less permanent than those of the form of man. Their faces are stamped with an expression of dynamic power and with a beauty which is not of this world. Their bodies are built of light; around them the forces of their nature flow in continuous radiation. Every change of consciousness produces a change in the form and color of this outflowing power. Conversation between them is conducted by means of color, form and symbols. To them our subjective phenomena are objective. They see and comprehend the thoughts and feelings of men and of their brother angels. They dwell in vast hosts in the invisible worlds and consist of many races or orders, each with its specific work, each with its appropriate powers, and each with its characteristic appearance and manifestation of the life of the universe. The whole constitutes a stream

of evolution parallel to our own, using our planet and solar system as a field of evolution. Among their hosts are beings at all levels of development, ranging from the lesser nature sprites, the gnome, the undine, the fairy, and the salamander—associated with the natural force of the four elements of earth, water, air and fire respectively—on to the angels and archangels reaching up to the angelic aspect of the Logos Himself.

Their method of serving Him differs from our own in one striking characteristic. We labor upon the form side of the material world and influence it *from without;* they manipulate the flowing forces of Nature *from within.* They unify themselves with the flowing forces with which they work, becoming the living embodiment of those forces and thereby lend them a measure of their own vivid intelligence. They allow their own life forces to play upon the objects of their endeavors, and they project the forces of which they are agents on and into their work.

If, for example, we watch a fairy assisting the growth of a flower and quickening the responsiveness of the life and consciousness evolving within the plant, we shall see her unify herself with that life. The fairy form disappears, the ensouling life pervades every cell of the plant. The fairy pours out her life to stimulate the vegetable consciousness. She then withdraws, recharges herself with solar power, and repeats the operation. This fundamental process of the absorption of solar energy and vitality, its assimilation and eventual release into the particular object or field of service characterizes all the work of the spirits of Nature. A great landscape angel, such as

those ensouling mounds, woods, hills, mountains and forests, labors similarly by flooding the area in its charge with its magnificent life and power. This quickens the evolution of the mineral, vegetable and animal life in the vicinity; even men may share in this outpoured energy if they are sufficiently responsive to its influence.

Other types of angelic hosts labor in the healing of men. Their method is first, to cleanse the body and the aura of the suffering one by projecting their power through it; second, having cleansed, they vitalize by sharing their own abundant energy. They are vital in the extreme, and to be with them is to receive a shower bath of vivifying power. Having cleansed and vitalized they then endeavor to repair and retune the mechanism of consciousness, which consists of the force-centers of the subtle bodies and the glands and nerve centers by which they are represented in the physical. At this work they are adepts, for they are concerned with it from age to age. The building of the human body during prenatal life, the construction of the mechanism of consciousness, both physical and superphysical, and the supremely delicate adjustment of the parts of that mechanism, is their work; and for that man owes them a supreme debt of gratitude.

In the field of art, to take another example, they labor continually, inspiring artists who can respond to them, by endowing them with the angelic vision of the life behind all forms, by stimulating their higher consciousness until the fire of genius is lit, and by vivifying the mechanism of consciousness until the Divine *afflatus* flows through.

We can add enormously to the efficacy of all such work by cooperating intelligently with them, by lending them our human aid, by adding our power of will and thought to theirs, and by opening further fields of work in our own world and mentally directing them to labor in those fields.

In the general work of healing and uplifting others by the use of thought power and influence, we may increase our efficacy by associating an angel with our endeavors. All men are endowed with the power of thought. All men produce a definite effect by their presence upon people and places. A noble man leaves behind him a spirit of nobility. A gentle man inspires gentleness. We may consciously use this power. We may project a stream of human thought and will to remove depression, fear and hatred from another, and to heal disease; we may invoke the angels to ensoul that force, conserve it, and remain beside the suffering one until the desired result has been achieved.

To heal, all that is necessary is to lift the patient into the presence of the Great Healer of the World, and with concentrated will and thought, to say: "May the healing power of the Lord Christ descend upon you, and may the Holy Angels encompass you." This formula may be used with variations for every type of service in which the altruist may be engaged.

With continual practice each man may learn deliberately to radiate powerful forces from the refining and uplifting of human thought and life, and may flood his work with glorious angelic presences who will lend to it an efficacy and power far beyond that which man could achieve

alone. Still greater power may be employed by the custom of working together in groups, for when men combine with a single purpose to serve the world, their powers increase not by arithmetical but by geometrical progression. Areas of vice, localized evils may be thus attacked and all movements of reform strengthened and vivified. Groups are already gathered together in different parts of the world, inspired by this ideal, seeking to heal their brother men. Many thousands radiate daily upon the world strong thoughts of peace, endeavoring to establish in the hearts and minds of men the power of love and peace. Thus they reach the very source of every evil in our world—the hearts and minds of men. Legislation and even social service alone will not suffice to remove all evil from our world. We must quicken the souls of men so that they grow out of the evil practices which mar our human lives.

This is a work in which all can share. This is a work in which every man should take his part, for life is one. Mankind is one, and each one of us has his individual responsibility for the transgressions of another. The murderer's confession that he was swept away by some unknown and unexpected force which led him, half unconscious, to commit the deed, is a testimony to this unity of mankind and to the responsibility which we all have in the murderer's act. Every thought of hatred and of anger in which we indulge is a power for evil released upon the world. Gradually this power accumulates, descends upon some susceptible victim, and drives him to his cruel act. Of this invisible influence nations themselves become the victims, and the recent World

War has shown us an example of the effect of the slow accumulation of thoughts of separateness, of racial hatred, and racial fear and greed.

As every man must share in the responsibility for these evils, so every man can work to remove them and to repair the harm which has been done. And in this pamphlet the author has tried to point out a method by which this may be achieved. In his other published works, particularly that entitled "The Brotherhood of Angels and of Men" he has given fuller instruction. He has himself proved the efficacy of this method and can testify to a growing acceptance and appreciation of these ideas in the different countries of the world. In them the ardent soul may find a new and supremely joyful way of life. Cooperation with the angelic hosts will enrich our lives, for they are the embodiment of the Divine life, expressions of the vital forces of Nature by which that life is manifested.

By working continually with them we grow a little like them in their characteristics of unity, beauty, power and unbroken joy. By our aid they too may be helped, their evolution quickened, and their labors be more effectively performed. Together and in continual communion, which with practice shall daily become more conscious, the two branches of the family of God may continue more joyously and more surely their age-long pilgrimage toward perfection. Rapidly, even now, the time is drawing near when once more angels shall walk with men.